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modified at least to the extent of dropping the word "continually." The reviewer has used this textbook since its first appearance as one of the required texts in large introductory classes and he has reviewed in recent years for this journal a number of books (in the main dreary reading) described as prepared "for the general reader." From the standpoint either of the college class-room or the non-academic reader, there are, in his opinion, not more than one or two works comparable with Professor Seligman's *Principles* and its continuous popularity is well deserved.

H. E. M.

Economic History and Geography

The Chartist Movement in its Social and Economic Aspects. Part

I. By FRANK F. ROSENBLATT. Columbia University Studies in History, Economics and Public Law, Vol. LXXIII, No. 1. (New York: Longmans, Green and Company. 1916. Pp. 248. \$2.00.)

The Decline of the Chartist Movement. By PRESTON WILLIAM SLOSSON. *Ibid.*, Vol. LXXIII, No. 2. (New York: Longmans, Green and Company. 1916. Pp. 216. \$2.00.)

Chartism and the Churches: a Study in Democracy. By HAROLD UNDERWOOD FAULKNER. *Ibid.*, Vol. LXXIII, No. 3. (New York: Longmans, Green and Company. 1916. Pp. 152. \$1.25.)

So stupendous were the influences of the Industrial Revolution that even now the perspective is scarcely sufficient to allow us to appreciate its results upon life in all its aspects, upon political, religious, and educational thought, and upon social movement. It is gratifying to know that careful study is being made of one of the most important and most neglected episodes in the first half of the nineteenth century and that Professor Seligman's library makes this possible for American students. It is to be hoped that these three monographs under review will be followed by others upon this period. Dr. Rosenblatt's *The Chartist Movement in its Social and Economic Aspects* is but the first part of a larger projected work made impossible by the war. It brings the history of Chartism down through its first stage only, culminating with the Newport Riot of 1839. There seems no particular reason for the qualifying phrase in its title since the political side of the movement is as much to the front as the social and economic. After chapters on Prototypes and The Whig Rule come three treating of the economic basis and underlying causes of Chartism; and

the remainder of the volume is given to a narrative of the movement and accounts of its leaders. The preliminary chapters are inadequate and disappointing. In the opinion of the reviewer they should either have been made much more exhaustive or cut down to a few introductory paragraphs. The narrative chapters bring out clearly the conflicting attitudes of the *moral force* and the *physical force* factions. There were interesting anticipations of modern syndicalist attitudes in the proposal of a *sacred month*, in reliance upon the lowest unorganized proletariat, and in the advocacy of spontaneous reckless outbreaks. The work is thoroughly and impartially done; but one has a feeling that the material had not been well enough digested and assimilated to enable the author to write with breadth of view and sense of proportion.

Dr. Slosson in his *The Decline of the Chartist Movement* brings out clearly the essential character of Chartism and its relationships. The passage of the Reform Bill of 1832 revealed the divergent aims of those who had achieved it. The middle class political radicals were laissez-faire and conservative so far as social and economic reforms were concerned. The working class aiming at economic improvement found that the Reform Bill had made its political participation less probable than ever, since its former allies were now on the other side. Chartism, a product of economic distress, of Owenism, of the ten-hour movement, of antagonism to the new poor law, of cheap money agitation, of trade-union weakness, of distrust on the part of working class radicals of the Free Trade element, was considered by both followers and opponents to be a class-conscious proletarian agitation aiming at a rectification of economic inequality. To that end it advocated the use of taxation, coöperative industry, state credit for working-class industry, abolition of land monopoly—all of which were conditioned upon realization of the People's Charter. But its unity was on negative policies and in its positive program three divergent tendencies were apparent, namely, collectivism, individualism, and a foreshadowing of single-taxism. Herein was the real cause of decline. United as to method but not as to aim, there came disintegration as a result of attainment of free trade in food, better factory laws, amelioration of the poor law, and other causes of increasing working class well-being. With the decline of the organized revolutionary movement upper class apprehension diminished so that gradually most of the economic and political ends of the movement have been secured. Further, as the Chartist

movement had temporarily absorbed the working-class energy that had earlier found outlet in coöperation and trades-unionism, after 1850 these two democratic working class undertakings reclaimed their own and the working class political agitation temporarily subsided. But Chartism had taught the workingmen that strength might come from party organization, had educated them through the party periodicals, had given them an international point of view, and had sown the seeds of anti-militarism, woman suffrage, and socialism. Dr. Slosson writes with a breadth of view and grasp not always found in doctoral theses.

The third of these monographs, Dr. Faulkner's *Chartism and the Churches* is a valuable contribution to a work which it is to be hoped may be written by some one in the not remote future upon the relation in the nineteenth century of social reform movements, ecclesiasticism and religion. Its chapter headings indicate its content: The Attitude of Chartism towards the Church; Chartist Substitutions for the Prevailing Christianity; Attitude of the Church towards Chartism; The Positive Contributions of the Church to the Chartist Movement. The work reveals most extensive use of the voluminous literature of the subject, is interesting and free from bias. The indexing of this volume and Dr. Slosson's is inadequate. The chief defect of this study is in its failure to make connection with anti-ecclesiastic and anti-clerical influences which in the period preceding Chartism had come to be widespread through Owenism. It was not only Owen's personal radical religious views but his fundamental social philosophy which aroused bitter religious controversy with widespread and continuing influence upon the British workingman. In asserting that "man's character was made *for* him, not *by* him" Owen attacked the almost unanimous prevailing religious opinion as to man's individual moral responsibility and drew fierce attack from Churchman and Dissenter alike. The Owenite movement developed a religious organization with all its paraphernalia of creed, dogma, meetings, Sunday Schools, ritual, and hymn-book. While this was not a part of the field chosen by Dr. Faulkner, it certainly deserved, as an immediate forerunner of the movement described by him, more attention than one passing allusion.

The second quarter of the nineteenth century was one of the amazing periods of revolutionary thought and movement. On the continent of Europe two political revolutionary periods,

the movements inspired by Cabet, Fourier, St.-Simon, and other Utopians, the beginnings of Marxian socialism, of anarchism, of state socialism, are some evidences of ferment. In England the later phases of Owenism, the Reform Bill, Chartism, visionary schemes of the union of all workers in single vast organizations, various coöperative undertakings, the Corn Law agitation, all revealed the restless spirit of the age. In the United States it was a quarter century not only of very remarkable industrial invention and development but also of independent thought and new movement. Jacksonian democracy, anti-monopoly agitation, visionary grandiloquent trades-unionism, Owenism, Fourierism, the establishment of many communities like Brook Farm and Oneida, the temperance movement, abolition, woman's rights, Frances Wright's "Free Enquirers," the anti-masonic furor, Mormonism, Millerism, spiritualism, kept life from growing dull. While not a great period in the world's history, it was bizarre and fascinating. Unrest affected every phase of life and thought. Monographs like those under review prepare the ground for a history of the period which shall bring these diverse religious, political, economic, and social movements into relation; and, if a guess may be made, find their explanation and cause in the general disturbance of life which grew out of what we call the Industrial Revolution.

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Economic Development of Modern Europe. By FREDERIC AUSTIN Ogg. (New York: The Macmillan Company. 1917. Pp. xvi, 657. \$2.50.)

Like the author's earlier volume on *Social Progress in Contemporary Europe*, this book aims not to explore new fields but to describe the results reached by the investigations of others, and to illuminate only the most significant features of recent and contemporary history. For his task the author shows marked qualifications. He has read widely, uses his authorities with discrimination, selects and arranges his materials skilfully, and sets forth his product in good English. He is accurate; slips in matters of fact are infrequent and unimportant. He provides for further study lavish lists of references, on which the only criticism to be passed is that they lack such notes of appreciation as will guide the untrained reader. Altogether, his book offers the best survey known to the reviewer of the recent economic history of Europe.